1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3 Kandia

192
601

three months, *sha-yúṇ.*
week, *sát-dés.*
spring, *basáṇ.*
summer, *barish.*
autumn, *sharal.*

LUNAR MUHAMMADAN MONTHS.

Khudá tálá yúṇ, Rajab.
Shahqadar, Shaaban.
Rozoṇ yúṇ, Ramazan.
Lukut (smaller) eed yúṇ, Shawal.
Kháli yúṇ, Zi Qáad.
Ghaíṇ eed yúṇ, Zi Haj.
Hasan Husain yúṇ, Muharram.
Chár bheyáṇ (four sisters), four months o Rabiulawwal: Rabi 2, Jamadi 1, Jamadi 2.

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man, *mánsho.*
male, *mésh.*
woman, *gharoṇ.*
new-born child, *chinot.*
girl, *mati.*
virgin, *bikra-mati.*
bachelor, *chádur.*
old man, *zárá.*
old woman, *zirí.*
puberty, *zudni.*
life, *zhigí.*
death, *márag.*
sickness, *ráṇs.*
sick, *najúr.*
health, *mith ráhat.*
relation, *zhává.*
brotherhood, *sak zhá.*
friend, *yár.*
aunt, *máfi.*
father, *abá.*
paternal uncle, *pichá.*
mother, *yá.*
brother, *zhá.*
sister, *bhiyúṇ.*
son, *púsh.*
daughter, *dhí.*
daughter's husband, *zamá zhú.*
grandson, *pásho.*
granddaughter, *poshí.*
nephew, *zhá-lichh.*
husband, *baryú.*
wife's brother, *shálori.*
wife's mother, *ichosh.*
wife's father, *shor.*
pregnancy, *ghaleíṇ.*
nurse, *razdi mahal.*
priest, *moláṇ.*
mosque, *jamdat.*
pupil, *shágar.*
sportsman, *dhduzir.*
goldwasher, *keryáṇ.*
peasant, *dehán.*
horse-stealer, *gálwáṇ.*
robber, *tu.*
brick-baker, *ustá kár.*
butcher, *qasábi.*
shepherd, *payál.*
cowherd, *go-chár.*
groom, *kharbal.*

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body, *surtè adúmá.*
skin, *chám.*
bones, *hár.*
marrow, *métho.*
flesh, *masèṇ.*
fat, *miyún.*
blood, *rát.*
veins, *rage.*
head, *shish.*
occiput, *shishán-kokar.*
brain, *metho.*
curls, *chaṇdú.*
tresses, *pétú.*
forehead, *tál.*
eyes, *aṇchhi.*
eyebrow, *rusi.*
eyelids, *papdíṇ.*
pupil, *machhá.*
tears, *áṇchhe.*
ears, *kaná.*
hearing, *shúoṇ.*
cheeks, *hargel.*
chin, *ádi.*
nose, *nathúr.*
nostrils, *shúli.*
odour, *ghán.*
sneezing, *zhitá.*
upper lip, *bul-dhút.*
nether lip, *múṇ-dhút.*
mouth, *díṇ.*
taste, *khond.*
licking, *chara.*
sucking, *chúshoṇ.*
beard, *ddi-bál.*
moustaches, *phuṇge.*
teeth, *daná.*
tongue, *zib.*
jaw, *tálá.*
throat, *marri.*
neck, *shák.*
shoulder, *phyá.*
back, *ausi.*
fore-arm, *mutá.*
palm, *hát-zil.*
nails, *naṇhá.*
thumb, *angú.*
middle finger, *mazwál angúl.*
breast, *heṇ li.*
lungs, *phap.*
liver, *shúr.*
kidneys, *jukú.*
breath, *dhéṇs.*
coughing, *kháng.*
spleen, *shiyáṇ.*
belly, *vari.*
side, *shigát.*
ribs, *pash.*
thighs, *sethi.*
knee, *kúlá.*
feet, *khurá.*
sole, *shánáá.*

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anger, *rush.*
aversion, *achháṇ.*
boastful, *amá-tiká.*
cheating, *ṭhag.*
courage, *kyo-kura.*
cowardice, *bhiyáto.*

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blind, *shto.*

[31]

Biddulph G-3 (1873-1878) 1880 ~~AV1 Afghanistan AV1~~
4 AV3 Dard AV3
Burusho AV7

B D [562] teen. Wives are regarded as the absolute property of the husband and his heirs. On a man's death his brother can B 595 claim to marry all his widows, and no widow can marry again 582 without the consent of her husband's brothers. Frequently, 587 if a man leaves several widows as well as several brothers, the latter apportion the former among themselves. So strictly D 595 is the rule observed that, should there be only one surviving 582 brother and he an infant, the widow cannot remarry elsewhere 587 till he is old enough to say whether he will marry her or not; On the other hand, it is considered disgraceful to refuse to marry a brother's widow, so that it is not uncommon for a boy of ten years old to marry a woman more than twice his age. So absolute is the custom, that a woman cannot refuse to marry her deceased husband's brother, and her own parents have no voice in the matter. This often leads to two sisters being wives to the same man simultaneously, though the practice is forbidden by Mahommedan law. In Shina, marriage with a husband's brother, though common, is not compulsory on the woman. Among the Afghans of Dir, if a widow should refuse to marry her husband's brother, he has the power of selling her, as she is regarded in the light of family property, which has been purchased and paid for. Among the Shin caste the marriage of first cousins or other relations within that degree (such as uncle and niece) is strictly prohibited, though allowed by Mahommedan law. In Torwal and Bushkar the marriage of first cousins is allowed, but marriages such as of uncle and niece or niece's daughter are forbidden.

B In none of the Dard languages are there terms distinctive 595 of polygamous relationship. All wives are of equal rank, 601 priority of marriage not conferring any claim. In the Shina and Boorishki languages, uncles on the father's side are styled D "great father" or "little father," according to their age in 595 comparison with that of the speaker's father; but there is a distinct term for an uncle on the mother's side. In the same • 601 way the term "aunt" is only applied to those on the father's side, the mother's sisters being all styled "mother." There is no specific term either for nephew and niece, who are styled "son" and "daughter." In the same way cousins are styled "brother" or "sister." This would seem to point to the former existence of communal marriage, such as still exists in some parts of India. In the Khowar language the term "uncle" is applied to the brothers of both father and mother without distinction; but aunts on the mother's side are styled "mother,"

Biddulph G-3 (1873-1878) 1880 AU2 Afghanistan AU3
4 AU3 Dard AU3
Burushe AU7

B 595 601 B 595 601 D 837 684 D 609 837 B 837 B 562 B 847

which would point to polygamy, and not to communal marriage, as an ancient institution in the Chitral Valley. In the Bushkarik language the terms point towards polyandry.

Cases of infidelity are extremely common, and the men show none of the jealousy of their wives usual in older Mahommedan communities. In cases of adultery the injured husband has the right to slay the guilty couple when he finds them together; but should he slay one and not the other, he is held guilty of murder. This practice is followed in Sirikol and Wakhan as well as south of the Hindoo Koosh. It is said that the Afghans of Swat, Dir, and Asmar take no notice of a wife's infidelity if, when it comes to their knowledge, they are able to disguise the knowledge from others; but should they learn it through a third person, a bloody vengeance is exacted. In cases where conclusive proof is wanting, and which are brought for settlement before the ruler or Wuzeer, guarantee is taken for the future by the accused placing his lips to the woman's breast. She thenceforth is regarded as his foster-mother, and no other relations but those of mother and son can exist between them. So sacred is the tie thus established esteemed, that it has never been known to be broken, and the most jealous husband ceases to suspect even though a confession of previous guilt may have been made. In such a case a sheep and a toloo of gold are placed at the feet of the husband by the offender, who humbly sues for forgiveness.

It would appear that morals were more lax formerly than they are now. In Hunza, where the community approaches most nearly to its pre-Mahommedan state, infidelity is not regarded as an offence, and custom requires that a man shall place his wife at his guest's disposal, as in Hazara. The *droit de seigneur* was exercised by the father of the present ruler, and though the custom has been allowed to fall into disuse, it is evident from the accounts given of weekly orgies held by Ghazan Khan that the right is only held in abeyance and not formally renounced. In Nager things are but slightly better, and a man considers himself highly honoured if his wife attracts the attention of the Thum. Islam has not yet brought about the seclusion of the women, who mix freely with the men on all occasions. Young men and maidens of different families eat and converse together without restraint, and great liberty is allowed to young women, with frequent evil results. Infanticide arising from illicit connections is common, and is not considered a crime.